



"THE GOSPEL MUST FIRST BE PUBLISHED AMONG ALL NATIONS."—Mark xiii. 10.

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ADDRESS OF ARCHBISHOP BENSON AT THE SEVENTY-NINTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

The Archbishop of Canterbury moved a resolution for the adoption of the report and the appointment of the committee for the year. He said: My lords, ladies, and gentlemen, it is with great happiness that I find myself this morning entrusted with the first resolution to be moved, and to be adopted, as I am sure it will be, by you. The report which has just been read must have been listened to with feelings which grew and grew in power and interest towards the end of it; and the unity of that report—the strength of the power and principle upon which it runs—is that which must most commend itself to us.

We are entrusted, by God's great love and providence, with the expression of his will for man. The principle of the Bible society is that we must take this great gift from God's hand, and make it known to every living creature. The words, by which it is described in its own language leave us no doubt of the duty. We have it from the lips of our Lord and Saviour that the word of God is a seed which is to be sown; and in the description which he gives us of the sowing, we see that it is to be sown broadcast. Again, the words which constantly accompany it are words that tell us that it is to be cried aloud in the air. To proclaim, to herald, to make known the word as we have it from heaven, seems to be the first duty of those to whom it is given. How marvellous is the description of that which is to precede the end which we have in the Revelation of St. John, when he describes the great angel whom he sees flying in mid-heaven, holding, as he says, the everlasting gospel, to communicate as good tidings to those who sit upon the earth; and that there may be no mistake as to what is meant by them that sit upon the earth, it is carried on to every nation and tribe and tongue and people.

There is no distinction known on earth which is to be a limitation to the evangelization. No political, no tribal, no linguistic, no constitutional differences are to stop the proclamation

of that gospel. Without entering into such vexed and deep questions as that of whether we are at liberty to carry our organization everywhere, I think that we ought to draw a great distinction between all organizations and the word of God. It is upon the word of God, as we have it, that organization must ultimately rest. It was to organizations that his word was committed. If I may not give to every soul that he has made an account of his life and death, written by his friend and companion, what act may I do for another? If I may not give to any man who has a mind and will able to receive it, an open letter of St. Paul, what document, what book, what paper may I put into anyone's hand?

Some time ago I was staying in a French village, and I made acquaintance with an old sailor. He was plainly a devout Roman Catholic, though he never spoke to me about it; but when the time of my going away came near, he asked me whether I would leave him some remembrance of my little chats with him. I said, "What would you like?" He replied in a way that rather startled me, though I was not quite sure at the moment whether he said it merely to please me. "Will you give me a French Bible?" I said, "Have you not got one?" "No," he said, "I never had one." Well, I still had plenty of time, and I thought that I should not be doing him much of a real service if it should be the case that he only asked for the Bible to please me, and to flatter me in what he believed to be my ways of thinking. Therefore, I delayed a little, and I let him ask me once or twice, until I was quite convinced that he was in earnest; and then I wrote to England for a French Bible when the time of my going away was very near. I was extremely surprised with what he did with the Bible. He instantly took it, and he squeezed my hand till he pained me, and he buried the Bible in his blue shirt, so that no one could see that he had it. I said, "What are you going to do with it?" He said, "I shall read it to my children every night." "What," said I, "do you gather your children together every night before you go to bed?" "Oh, yes," he said, and his face quite beamed, "before they go to bed they all of them come and kneel round the table, and

I say prayers with them; and now from this time, I shall be able to read them a little bit out of this book."

Now, dear friends, can any one argue that, under any circumstances, I should have had a right to withhold that book from that man? If my friend Mr. Braithwaite (if I may be allowed to call him so) and I were walking, as we have done, in happy converse together along a certain road which he knows in Cornwall, and if we met and talked to some of the people, and I gave one a New Testament, and he gave another a New Testament, should not we be within our rights? And I say that, if Mr. Braithwaite and I may give away our two New Testaments, we all as friends here may join together and give away ninety-six millions of them.

And then what comes of it? Why, its power seals it. It is not in vain that people walk through the Island of Formosa and part with these copies for a farthing a-piece. It is not in vain that fragments of the book are scattered under banyan trees, or left within reach even of those who are almost savages, but who can use them. It is not in vain that they are distributed to the most intellectual nations of the world. The power of the Bible seals it, I say, for let any reasonable human being ask himself what would be the effect, supposing that a Mohammedan society were to distribute the Koran in fragments through our villages? Would it act to make one single soul a believer in Mohammed? Impossible. But the mere distribution of the Bible, even if no more can under the circumstances be done, has hallowed many a life and blessed many a death-bed. And, moreover, the old teaching of our Lord is found true. The word is a seed which, in time to come, bears fruit, some thirty-fold, some sixty, and some a hundred.

I was not aware of the nature of the resolution which would be put into my hands, or, indeed, that a resolution would be given to me at all; but I may venture to say two or three things about the report which we have read, resting them upon this resolution, and trusting that others more perfectly acquainted with it, who have anticipated, perhaps, that they should have to speak upon the report, may follow me. But I will take three points which have very much struck me. I beg to thank the committee—and I am sure I can thank them in your name—for what they call the "policy of withdrawal," that when they see that the church of any nation is itself disposed to take in hand your Bibles, or their own Bibles, and distribute them, they will leave them to do that work and turn to others. And then, again, I thank them very much for having put the word "immerse" in the margin of the translations. I must say that I think they were justified in taking this step; and I do not doubt that this conciliation, based upon the real root-meaning of the word, will have its effect. And, again, I would venture to say—though I am not so perfectly certain that it will carry every one along with me—that I have on former occasions thanked the Society, and I should like to do so again, for the wisdom with which, where no other version would be received, they have made it a point to distribute versions of the Vulgate.

Let us in humble thankfulness lay this to heart. One of those beautiful books which are not in-

spired speaks of the almighty word of God leaping down from his royal throne. I think that that is what strikes us about that word which upon earth is the representative of the very Word of God who is on the Father's throne. There is a royalty about it, and into what a kind of royal honour is this society lifted, which takes part in making the royalty of the word known! Is it not strange that a society which began with such simplicity, and which still confines itself to such simple work, should, in the course of such a report as this, have to tell of how it is dealing with the populations that have been injured by the Rhine floods, and that it is distributing the word of God among the trains of pilgrims at Jerusalem, and how it deals with those who have suffered in Egypt, and magnanimously withdraws its claim for all damage, receiving the approval of the government for that simple magnanimity; and then, again, that it is on terms with the great Russo-Greek Church, and that that church, through the holy synod, is doing the work of the Bible society? For all these things let us thank God and take courage, and bless him for the honour that he puts upon those who, as individuals, feel themselves and know themselves to be unworthy, but, joining together, are making the royal word of God to be known, and so shall receive their own portion of royal honour.

Foreign Department.

DIFFERENCES OF ADMINISTRATIONS.

One of the results of Bible distribution is that it makes a demand for other forms of Christian labour. The Bible colporteur needs to be followed by the Bible reader, the Sabbath school teacher, the evangelist, the pastor. The book itself makes Christian literature a necessity. The same law prevails as in agriculture, where the sowing of the seed makes a demand for the harrow, the reaper, and the binder. The columns of the *Record* have often recorded cases of conversion due to the printed Bible alone, but it is never to be forgotten that God employs direct human agencies as well as the silent page. The canvass and re-supply of our own country, which is now going on, ought to be followed up by various forms of Christian labour. Such bountiful sowing is a preparation for a bountiful harvest, but it calls for intermediate toil.

The same principle applies to foreign lands; and there is force in the following paragraphs which we quote from a letter of the president of the Committee of Evangelization of the Waldensian Church, the Rev. M. Prochet, addressed to the American Bible Society:

You know that the great, the important work in Italy now is to get the people to read the Bible. I have told you repeatedly my views on the subject, and twenty-two years of experience tend to confirm me more and more in that conviction. Though it may astonish some people, it is nevertheless a fact that little has been done in Italy when a Bible has been sold, if the colporteur or

the Bible woman does not go back to the buyer to make sure that the Bible is read, and to teach him to read it profitably.

It is difficult to find the right sort of women to do the duty of Bible readers. We have three now in the three biggest cities, Rome, Milan, and Naples, and I pray to God to prepare more, as it would be an immense acquisition to have one in every city. Through their work I have been well confirmed in what I have stated above. How often have they found families (Roman Catholic) with a Bible *unread* in some corner of the house, and how often also have they, by reading it with the family, brought some member at least to read it profitably. And thus through intelligent reading, other Bibles or Testaments have been sold to relations or friends.

The Bible wagon is continuing its useful journey through the Italian provinces. For a month or more one of our good evangelists will accompany the wagon, so as to have the opportunity through it to read portions to the many people who always gather around it. This work which your Society more especially aids has proved a useful one and will prove to be so more and more.

May our Lord and Father prosper the work of the American Bible Society and make it the means of bringing souls, by the million, to the fountain of life, to Jesus the Saviour!

ITALY.

Dr. Leroy M. Vernon, of the Italian Mission of the Methodist Episcopal Church, in applying for a grant of funds, reports a distribution in four years of 566 Bibles, 843 Testaments, and 743 Portions, and speaks of the general features of the work as follows:

During this period new stations have been established by us at Turin, Asti, Faenza, Foggia, and Venosa; also a second one in Rome, Piazza Esquiline, and one among the soldiers in Venice. These have created many new calls for the Scriptures, besides the large numbers necessary for use in these several places of worship.

The work among the soldiers in Venice has offered us a most inviting field for the distribution of the word of God. And though, for reasons formerly given, few of them can *buy* the Scriptures, they are as a class the most ready to receive them, are in the most favourable circumstances for reading them, and in fact do read them more extensively and advantageously probably than others. They are removed from those domestic and social relations which too often constitute insurmountable obstacles to the examination or reading of Protestant books, especially of the Bible, however great their curiosity or intelligent interest; they have considerable time in their barracks which is likely to hang heavily upon their hands; they have not the means generally to procure other reading matter. Thus the army, as far as reached and provided by us, may become a providential sower of the seed of the word of life, while wheeling and marching to and fro over the land in training as an instrument of death. In view of these considerations you will not demur, I am persuaded, to the large part of the gratuitous distribution which goes to these young patriots.

We have much use and need of the Scriptures in Foggia and Venosa and in their vicinity, in

the southern part of Italy, where comparatively little has yet been done in Bible and evangelistic work. There is much fanaticism in those parts, but the word finds an entrance, the *entrance giveth light*, and the light creates awakening and inquiry, discussion and fermentation, and then follow reformation and conversion. And the best work that is done is always what is done chiefly by the word, the simple word of life, illuminated and enforced by the Holy Spirit.

CHINA.

Mr. Bagnall's report for April furnishes some illustrations of work faithfully done, but with few apparent results, a case undoubtedly of frequent occurrence with labourers on a foreign field. He says:

Being more than 240 miles to the south of Peking on the first of the month, and having sold out my books two days previous, the first eight days were occupied in getting back to headquarters. Remaining in the capital two weeks, a few books were sold every day.

Starting on the 23d with two pack mules, carrying books, bedding, etc., for the hill country to the north and northeast of Peking, the remainder of the month was spent climbing hills and traversing somewhat unfrequented passes, and in this way a few copies of God's precious word were left in quiet little hamlets nestling in secluded valleys. We also visited three cities and six towns.

At one town, while I was preparing to go on the street with books, an intelligent-looking old gentleman came into the inn-yard in a mule litter, on his way through the pass, and after conversation with me he bought a New Testament. As I saw it lying on the seat of his litter when he started, I felt that it was no small thing for an intelligent man like him to have God's word to read while on a long journey, and I felt I could freely breathe a prayer for a blessing to accompany the reading, and unlock the truths there contained.

On another occasion a deaf and dumb barber bought a Gospel. He pointed to heaven and made the sign for *one*, which also means good in the sense of quality. I tried to convey the idea to him that the truth contained in the book must be retained in his heart; he seemed to understand something of my meaning. The neighbours informed me that he could read and was exceedingly clever.

On the 26th I left the city of Ch'ang-P'ing-Chow early in the morning, and followed the road through the stone statues leading to the Ming tombs, but as this road has been visited by so many travellers I may be excused for not describing it. Passing by the Ts'ang Ling, the tomb of Yong-Loh, who reigned from A. D. 1403 to 1425 (this is the tomb mostly visited by foreigners), I left it on my left hand and entered a pass which was extremely picturesque, especially after we had reached the highest part and began to descend the northern slope. Every little summit we reached, or crag we passed, revealed some fresh grandeur, hills with peaks of every form intercepted with cultivated land, the whole sprinkled thickly with fruit trees in full bloom, and wild flowers of many varieties. We at length entered a wide valley, a great part of which was occupied by the bed of a shallow

stream, although no small portion was cultivated. On entering this valley the world-famed Great Wall came in view in three places, as it climbed up the sides and over the summits of the hills.

Reaching the little town of Erh-Tao-Kwan, the people seemed somewhat annoyed at our presence, although not unfriendly. We could not sell a single book; so after speaking for some time to those who gathered round, of the glad tidings of salvation, we retraced our steps. Getting back to Hwang-Hwa-Ch'eng we tried in vain to sell books, although in the evening some came to the inn and bought a few. My helper spoke for some time in the inn-yard, and after my evening meal I spoke to a room full, from John 3: 16 and 17. One man seemed to listen most attentively, bending forward to hear while I spoke of God's love and gift. He expressed his regret that he could not buy a book, and finding he could read I gave him a Gospel, and marked some passages for him to study. The evident interest of this man, and the fact of having sold a New Testament in a small hamlet among the hills this morning, gave me a little comfort that seemed timely after such a trying day as regards book-selling.

Although the last days of April were discouraging, this was the beginning of a rather successful journey. During the month I visited five cities and six towns, travelled 390 miles, and sold 257 books.

MEXICO.

Mr. Hamilton writes:

At last public Protestant services have been established in the capital of the State of Guerrero. We have sent quite a large number of Bibles to that State during the last four years, but there has been great opposition ever since the Protestants were driven from Acapulco. The Bibles and tracts distributed by employes of the Presbyterian Mission have, however, done their work, and at the first public service in Chilpancingo, eighty persons were in attendance. The authorities now promise to protect the preachers of the gospel in that city. I hope we may be able soon to send a colporteur from this agency to that State.

MEXICO.

MEXICO, July 3, 1883.

DEAR SIR:—I recently spent four days in San Luis Potosi, which has a population of about 35,000, and which, being situated near the centre of the republic, will doubtless soon become a rival of Mexico City in commercial importance. Two railroads will soon cross at that point; the National, from Monterey to Mexico, and a branch of the Central, from Tampico to Aguascalientes. The climate is far better than that of Mexico. Unlike the valley of Mexico, the valley of San Luis Potosi suffers greatly from the lack of water. I had supposed that it was a mining town, but the mines of San Luis Potosi, *State*, are about the district of Catorce, farther to the north.

There are two churches represented in the missionary work at San Luis Potosi; the Presbyterian, under the care of Rev. Mr. Prieto, an able and earnest Mexican pastor, and the Methodist Episcopal Church, South, under the direction of Rev. J. W. Grimes. These churches have

been strongly opposed by the fanatical people of the city, but each has now a place of worship and is making progress.

Our colporteur, Mr. Maya, has made two successful tours, one to the north and another to the south, and is now canvassing the eastern part of the State. He has been imprisoned, and is constantly persecuted by the enemies of the gospel. Colporteur Cejudo was also imprisoned for six days during the month of June. With three other Protestants of his native village he was accused of having robbed the Catholic church. It was only an excuse for persecuting the four Protestants. A reliable Protestant of ten years standing, who lives in a neighbouring village, has just related that on one occasion, when he began Bible work, he found that the judge and *cura* had combined to prove a like charge against him, and had gone so far as to place, by night, some pieces of the "church silver" in the *patio* of his house, and only by the chance of finding it before morning did he escape being sent into the army.

There is renewed exertion on the part of the Catholics to oppose us in every way. They publish more tracts and preach more sermons against us now than they have done for the last five years. They violate the "laws of reform" by their processions and by wearing clerical robes in the streets, and there are less protests and fewer punishments of the offense than in former days. There are reports that, contrary to the law, the nuns are opening their schools again, and that the Jesuits are coming back to the missionary work in Mexico. Yet withal the number of Bibles and Testaments distributed during the first half of the year is very little less than last year.

Yours, H. P. HAMILTON.

THE GILBERT ISLANDS.

The Honolulu *Friend* reports the sailing of the brig *Morning Star*, on its annual voyage to the Micronesian Islands on the 22d of June. The vessel takes, as part of her cargo, a new supply of the Gilbert Islands New Testament, and also the boat which was picked up at sea last winter with a few half famished islanders on board. These rescued waifs, one woman and four men, are understood to be passengers, and their return to their home will occasion as much surprise as though they rose from the dead.

Religious services were held on board before the vessel sailed, when addresses were made by Dr. Damon and Rev. A. O. Forbes, and a short prayer was offered by "Father Matthew," one of the rescued islanders, the old man who refused to take a drop of brandy, saying, "Me missionary."

PRINTING-PRESSES IN MICRONESIA.

Among other "worthy deeds" of the *Morning Star* she has carried printing-presses to Micronesia. The story of our press at Apaiang I think will please you.

Nearly five years after we landed there, we sent a copy of the Gospel of Matthew in the Gilbert Island language to Honolulu, by the hands of Kanoa, to be printed there, as also a small hymn-book. Thirteen months later Kanoa returned in the *Morning Star*, bringing back an

edition of the hymn-book but no printed copy of Matthew. We were very sorry, for we had often told our pupils that they would soon have an entire Gospel.

It happened that a printing-press had just been sent to us in the *Morning Star*; and so we said, "We can print Matthew for ourselves." The box which was supposed to contain the press was landed and soon opened. We found in it a small box of types, cases, and other things used in printing, but no press. The captain felt sure that all had been landed; but I could not rest until I had boarded the vessel and inquired of the mate. He assured me that there was nothing more. As I paddled home that evening my heart was doubly heavy from this second disappointment. Next morning the examination of one our schools was held; and while this was going on, the captain came to inform me that another search for the missing press was to be made, and in case it should be found the Stars and Stripes would be hoisted. How great was our joy, upon leaving the school-house, to see the old flag at the mast-head.

The *Morning Star* soon left us. We had a press, but no printer. A book, however, telling us how to print had been sent, and we hoped soon to understand the business. Only two days after Captain James's departure a boat entered our lagoon, which had gone adrift with several sailors when trying to reach a small guano island, some forty miles from the place where they had been wrecked. For ten days they were upon the ocean, and after a voyage of six hundred miles they reached Maiana. They rested one night and then set out for Apaiang, in the hope of finding the *Morning Star* and going in her to Honolulu. The current was too strong and the wind too much ahead, so they put back and remained five days longer. They then set out again for Apaiang, and reached us just too late! A few weeks later they had an opportunity of leaving for Sydney in a cocoa-nut oil trader.

One of the men was a printer, and he was willing to remain and set our little press to work. In a few weeks we had Matthew ready for our pupils! Mr. Hotchkiss (for that was his name) also printed several other small books which were greatly needed. We love to think that God sent that kind printer to us over the wide ocean, in an open boat, to help us in giving the word of life to the poor Gilbert Islanders.—*Rev. Hiram Bingham, in the "Story of the Morning Star."*

HISTORY OF THE ZULU BIBLE.

SPRINGFIELD, MASS., July 13, 1883.

DEAR SIR:—Words cannot express the emotions I felt on receiving a complete copy of the Bible in the Isizulu language, which your Society has now printed. Its execution is in all respects as good as that in English. Then to think of the long course of life and labour to get a manuscript copy of the Bible into the Zulu language ready to print, and that one of the original three who commenced the labour of forming an alphabet for writing the language should have lived to see a completed Bible, that can be used not only among the Zulus but among all the native tribes as far north as Umzila's country, gives an amount of satisfaction that cannot be expressed.

To understand the difficulties we had in get-

ting an alphabet and using it, one must know that the language had sounds unknown in any other language that has been reduced to writing. Different ears would hear the sounds differently, and different voices would express them differently when heard. Much discussion was had as to what characters should be used to express the sounds. Correspondence was also had with men from other countries in South Africa, and also with learned men in America, England, and Germany.

Then the fact that the Zulus could not enunciate some of the sounds in our language, while we had either to coin words to express objects or thoughts which they never had, or take over words from English or other written languages, made us difficulty. A coined word could only acquire a meaning by use, and if a word was taken from another language, as used in that other language, in many cases it could not be enunciated by a Zulu. Proper names now in the Zulu Bible have been so far altered as hardly to be recognized, and some of us would have altered them still more to make them harmonize with Zulu words.

The number of words and thoughts necessary to be introduced in making the translation of the Bible can only be conceived of when we think of the Zulus having always been isolated from all civilization and all religion, unless superstition be religion. They had only four tools or implements made of iron smelted out of the ore in their country, viz., a war spear, an axe, a hoe, and a needle. How small then must be their vocabulary, and without writing how variable must be their words and sentences. They could not believe it possible for thoughts to be put on paper so that others could read them. A white man, a house builder, with his wife had arrived there just before we did. He took a young Zulu with him to the bush where he was to cut a piece of timber for his use, but soon found that he was in need of his adze. He took a fleshy aloe leaf growing near and scratched the word "adze" on the leaf with a pin, placed the leaf in the hand of the Zulu, motioned to him to take it back to his wife, when at once she put the adze into the hand of the Zulu and motioned to him to take it to his master in the bush. On receiving the tool the man went to work just as if all had been done as he wished, but the Zulu sat down in amazement at what had been done, and afterward expressed the utter astonishment he felt that an aloe leaf could be made to produce such an effect, and thought it a piece of witchcraft.

Rev. George Champion, one of our original three men, translated the Gospel of Matthew before our Mission was broken up and our missionaries driven away by the war occasioned by the influx of the South African Boers. Dr. Adams afterwards went over that translation, making some changes. A translation of the book of Genesis was then made by Mr. Abraham, and a translation of the Psalms by Mr. Bryant. After that, the books of the New Testament were given out to different members of the Mission, and were translated and printed. The books of the Old Testament were also assigned to different members of the Mission, including some of the ladies, for a first translation, and I believe, in all cases the translations were subjected to the criticism of a committee before being printed.

Now having passed through this slow process

of acquiring a barbarous language, making words to express new ideas to the people, spending time in that work under all the disadvantages and changes we had to go through, being interrupted and sent away from our stations after we had made a beginning, and subsequently having built a comfortable brick church and taken into our communion one hundred and forty-five members, every one of whom, on my arrival among them was a heathen, and all before we had the Bible complete, why should not my heart overflow with joy at beholding a printed copy of the entire Bible in a language of which I assisted in forming the alphabet and in reducing the spoken words to a written form.

Yours most truly, ALDIN GROUT.

LETTER FROM MRS. E. R. MONTGOMERY, OF THE
CENTRAL TURKEY MISSION.

ANTAB, TURKEY, April 23, 1883.

DEAR BRETHREN:—The members of the Central Turkey Mission of the American Board, now in session in this city, desire to extend through you, their most cordial Christian salutations to the American Bible Society, and to express their increasing appreciation of the valuable aid in general missionary work afforded by your Society, both in past years and at the present time. This appreciation has been greatly quickened the past year, as reports have come from the western portion of our field concerning the colporteur work in that section which was newly put in operation about a year since, through the efforts of Dr. I. G. Bliss.

Having so recently received careful reports of the work in these quarters for your late anniversary meeting, there is the less need of any attempt on our part to supplement those reports. We are, however, grateful for this opportunity of putting newly upon record our deepening conviction that the word of God, affectionately studied and intelligently obeyed, is our sole hope of any permanent, substantial issue of missionary effort.

At an anniversary meeting of the Young Men's Christian Association of Marash, not long since, the son of an Armenian priest took occasion to express their own feeling of indebtedness to the Christian philanthropy which had made it possible for them to secure through the book agents of the American Board, copies of the Holy Scriptures, at such marvellously low prices. And indeed, if our people in this empire, out of their deep poverty, had been obliged to purchase the Bible at the same rate as ordinary text-books, our work could never have attained its present efficiency. Many and many poor families have been spurred to self-denial in their scanty food, because *thirty piasters* would procure for them one of the large Bibles they so much coveted.

Two years ago, in Adana, a bright young girl of twelve years, daughter of a wealthy Armenian gentleman, began to attend the Protestant school. For three months she shared a schoolmate's Bible in the daily study of lessons, having in vain importuned her father to get her one. At the end of that time the girl became desperate, and said to her father, "You call yourself a *Christian*, but it is a shame and a disgrace, that, with all the things you have gotten for our house we have never yet had in it a *Bible*. This string of gold on my neck is my own, and unless you buy a Bible *to-day*, I shall cut off one of the

coins and get it myself." Pleased with her resolute spirit, he got the Bible without her personal sacrifice.

We have only heartiest congratulations to offer those who by their contributions of money, time, or effort, have had such large privileges of Christian benevolence and influence granted them through the activities of such an organization as the American Bible Society. And if it could be given to individual contributors to realize how super-abundantly God delights to bless the sowing of his own word, they could but be stirred to an increased effort, as well as a more profound realization of their own high privilege in being thus co-workers with the living God for the uplifting of a sinful world.

In the bonds of hearty Christian fellowship, in behalf of the Central Turkey Mission.

E. R. MONTGOMERY.

WESTERN TURKEY MISSION OF THE AMERICAN
BOARD.

CONSTANTINOPLE, June 7, 1883.

DEAR BROTHER:—You are already aware of the vast influence of the Holy Scriptures as published and circulated in various tongues in this empire. On this occasion, being assembled in annual meeting, we wish to communicate some further information in regard to it. That influence is ever on the increase in spite of special obstacles. There is much determined effort to strangle the ever aggressive truth, but it is imperishable, unconquerable. Some of the contrary influences may be mentioned:

1. There seems to be in many parts a fresh rousing of animosity against the truth, manifesting itself in opposition to book distribution. This opposition is carried on in some places with great determination. Yet it is a question whether this opposition does not stir curiosity and rouse the appetite for reading; it is certainly better than indifference.

2. There is a manifest determination on the part of the bureau of the press to hinder publication. Your agent has been refused permission to publish the Scriptures in Turkish, unless he would have printed on the cover of each copy, "For Protestants exclusively." This was rejected, on the ground that God's message is to man, not to one class of men, and that we may not presume to restrict it.

3. The distressing poverty of the country greatly hinders the circulation of the Scriptures. The great mass of the people are brought face-to-face with the serious question whether daily bread will be much longer attainable. Yet the sales were in 1882, within the field of this Mission, including Constantinople: Bibles, 2,603; Testaments, 10,184; Parts, 8,845; total, 20,532.

It is a very gratifying and surprising fact that so many Scriptures are purchased. We may from this attain an idea of what the sales would be in a condition of even ordinary prosperity. There is some special awakening to examination of the Scriptures among the Greeks along the Black Sea coast. This awakening is accompanied by and in considerable part results from the persecuting zeal of the ecclesiastics. At Trebizond the fierceness of the assault made upon adherents to the truth resulted in the crowding of the Evangelical Church with near a thousand listeners.

It is proposed, hereafter, on the part of the

missionaries, to give yet more diligent attention to the oversight of Scripture distribution. Not knowing what political changes may take place in the near future, they are desirous that the seeds of truth may be scattered broadcast, and may have become well rooted before power, less liberal than the Turkish even, shall be able to put a stop to the work.

In behalf of the Mission,

C. C. TRACY.

H. T. PERRY.

SCRIPTURE TRANSLATIONS FOR THE TURKISH-SPEAKING RACES.

BY THE REV. S. G. WILSON, TABREEZ, PERSIA.

The difference in the dialects of the Turkish language present a considerable obstacle to the rapid laying of the foundations of mission work among the Turkish-speaking races. These races extend in an almost unbroken line from the borders of China to the Adriatic, and while it may be true, as has been said, that the Yakut of the Icy Sea can make himself intelligible to the dweller on the Bosphorus, yet the linguistic differences are so great as to necessitate the creation of several distinct literatures. This is especially so with reference to translations of the Scriptures, which must, if possible, be delivered to each in the perfectly-understood vernacular.

PREVIOUS TRANSLATIONS.

The most cultivated, copious, and polished dialect of the Turkish is the Osmanli. It has a well-developed literature. The entire Bible, in Ali Bey's version and in Dr. Schauffler's, and afterwards in the revision of it, has been for many years in the hands of the Mohammedans of Turkey. Besides these, are the versions prepared with the Greek and Armenian character, for Christians of these races who speak the Turkish language.

In Russia we have the New Testament, and in some dialects, portions of the Old Testament, in the Kazan, the Kirghese, the Orenburg, the Karass or Astrakhan, and the Trans-Caucasian dialects for the various tribes of Tartar Turks in Siberia, the Caucasus, and Turkistan. The Gospel of Matthew in the Jaggatai or Tekke ~~Turkoman~~ is the work of Mr. Bassett, of Teheran. Of these, the most interesting of any to us is the Trans-Caucasian version, because it comes nearer than any other to the language of Azerbaijan or northwest Persia. The New Testament was published in 1878, and has been used by us to a great extent in our work, and numerous copies have been sold to the Mussulmans of our field. Owing, however, to differences of idiom, spelling, and diction, its meaning is not clearly and easily comprehended by the people of this province, and hence we cannot regard it as satisfactory.

NEW AZERBIJAN VERSION.

Some years ago the Gospel of John, translated by Dr. Van Norden into the Azerbaijan dialect, was published (1872). This has been revised by Mr. Larabee, and in the midst of much other work, the remaining Gospels, together with the Psalms, have been prepared by him, and having been reviewed at Tabreez, are strictly conformed to the vernacular.

Part of Mr. Larabee's mission to Constantinople was to superintend the printing of these portions, but an unexpected difficulty presented

itself in obtaining the license to publish. At every point of the negotiations he met with delays and vexations. Willing to submit to anything rather than be refused, all the minutiae and troublesome regulations were fulfilled, and even a promise was given that none of the books should be sold in the Turkish empire. But it was all in vain, for after many of the steps were successfully passed, the absolute refusal of one of the officials to affix his seal abruptly ended the negotiations. Finally arrangements were made to have an edition of five thousand printed in London. The Tract Primer too, for the same reason, has been sent to Leipsic for publication.

BIBLE IN TRANS-CAUCASIAN COMPLETED.

We are rejoiced at the announcement of the speedy completion of the Old Testament in the Trans-Caucasian dialect. The translator, Rev. Abraham Ameerkhaniantz, has done a grand work in preparing the Bible for the people of the Caucasus. Besides a revision of the New Testament and Psalms in the Ararat-Armenian, he is about finishing the laborious task of translating the whole Bible into Turkish. Mr. Ameerkhaniantz—a fruit of the labours of the Basle missionaries—is an Armenian, educated at Basle and ordained as a minister of the Lutheran church. He has for some years been connected with the British and Foreign Bible Society, and is an active Christian worker among the Armenians and Russians of Tiflis and the Caucasus. He deserves great honour for the work he has accomplished.

It has from the first been considered a consummation to be reached, if possible, to make such a compromise between the Trans-Caucasian and the Azerbaijan dialects that one Bible and one religious literature may supply the wants of both. The Turkish-speaking population of the Caucasus is estimated at 1,100,000; that of Persia is probably about 1,500,000. Separated only by the Aras, with all probability that Russia will before long rule over both sections, it is highly desirable that the slight differences of orthography and diction should be compromised. To this end negotiations are in progress for a joint revision of the manuscript of Ameerkhaniantz. It is proposed that either Mr. Labaree on his return from Constantinople, or Mr. Wright from Tabreez, spend the coming summer and fall in Tiflis and establish a basis of union for the dialects. It is to be hoped this will be carried out, or if not, perhaps something will be accomplished by an interchange of manuscripts and mutual concessions on disputed points. At any rate, we are greatly rejoiced that such an addition to our working power is shortly to be made, and that the sword of the Spirit will be unsheathed and burnished for the battles of the cross.—*Presbyterian Monthly Record*.

SIGNS OF NEW HOSTILITY TO CHRISTIAN MISSIONS IN THE TURKISH EMPIRE.

Since the triumph of British arms at Tel-el-Kebir, there have been indications of a serious re-action in certain parts of Turkey, especially among the military clique, against all English and Americans, and especially against missionary operations.

1. In Constantinople, the agent of the American Bible Society has been thwarted in every possible way by the Turkish authorities, in his

attempts to reprint the Turkish New Testament. They finally consented, on condition that he should print on every copy, "For Protestants only." This point, of course, would never be conceded, and the contest is still going on.

2. The Rev. Mr. Perry, an American missionary at Kara Hissar, was forbidden by the Turkish governor from holding public meetings; then from even holding a religious service in his own house. He was then ordered to leave the town, which he declined to do.

3. Rev. C. W. Calhoun, M. D., of Tripoli, Syria, was subjected to a petty and vexatious persecution for a year by the Turkish authorities of the town, on a false charge of malpractice, trumped up by a native doctor, out of jealousy. His sign was torn down by the Turkish police in his absence, and he was threatened with violence should he return. As an afterthought, the Turks claimed that his diploma had not been viséed in Constantinople. He proceeded thither and had this done. The Turks then promised to restore his sign, but the military commander of the city declared that it should not be restored. Nothing was done. The case was laid before General Wallace, United States Minister in Constantinople, and up to May 20th virtually nothing was done. A press telegram of May 24th from Constantinople says General Wallace has demanded of the Porte an apology for the insult to Dr. Calhoun. On that very day Dr. Calhoun died of fever, contracted on a long missionary tour in Northern Syria.

4. Dr. Reynolds and Mr. Knapp were attacked by Kurds near Bitlis, and Dr. Reynolds received ten sword wounds. Redress has been demanded, but whatever is done one fact remains, which is that the whole of Asia Minor is now overrun with hordes of imported Kurds, Lazis, and Circassians, who are, to a large extent, allowed by the Turkish authorities to roam unchecked, and fill the land with the terrorism of highway robbery and murder.

A letter of Hobart Pasha (an Englishman, now Admiral of the Turkish navy) to the *London Times*, of May 25th, says, after criticising, from the Turkish standpoint, the course of the British in Egypt:

"The Turkish government is *unable to control* the strong feelings of its Mohammedan subjects against England, who is accused by them, rightly or wrongly, of having taken forcible possession of one of the fairest gems in their sovereign's crown. The whole Mussulman race is outraged. . . . While the English government is enjoying the calm which apparently exists in regard to Egyptian affairs, it would be well to inquire whether that calm is not the precursor of a storm of a most serious nature. . . . Such a storm is inevitable, unless steps are taken to prevent it.

"If the English government imagines that with the handful of men it still keeps in Egypt it can assure protection to life and property, I venture to predict that it is very much mistaken. Let England be guided by what has happened in Algeria. . . . The agitation in the Mussulman mind is daily on the increase.

"The only solution of the question is a friendly alliance with the Sultan on all questions vitally affecting English policy in the East."

These words were evidently written with a purpose. They are deliberate, and probably officially inspired. Hobart Pasha has long had

the confidence of the Turks; they trust him because he is their very ideal of a Philo-Turk. What does the above language mean, unless it be that the Turkish government will allow and encourage Mohammedan fanaticism to rise and increase all over the Turkish empire, until it frightens England, and thus forces her to withdraw from Egypt. If Hobart Pasha speaks authoritatively there are troublous times ahead. The United States government, with so many hundreds of its citizens scattered all over the Turkish empire, will need to see that its representative at Constantinople stands by the rights of American citizens, and protects their lives and persons from outrage.

The church should pray earnestly to God for its missionaries throughout Turkey, that the wrath of evil men may be restrained, and the cause of Christian liberty, light, and education be permitted to prosper unmolested.

The majority of Turkish officials in Syria are not generally hostile to American missions. Many of them are personally friendly; but the experience of 1860 teaches us that only a word is needed from Constantinople to change this state of things.

What Hobart Pasha suggests would probably be the worst possible solution. Vacillation on the part of England would bring her into contempt; firmness and justice will enforce respect.

We may not move the arm of human governments, but prayer will move the hand which moves the world.—*The Foreign Missionary*.

Domestic Department.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.

The following is the work of the two colporteurs for the month: Families visited, 943; found destitute, 143; supplied, of these, 99; other individuals, 101. Received from sales, \$120 95. Days spent, 42. Amount raised on contributions, \$12 30; miles travelled, 780. This work was performed in San Joaquin and Stanislaus Counties.

The following is the work of colporteurs of the California Bible Society: Families visited, 2,910; found destitute (including Roman Catholics), 1,287; families supplied, 289, including 161 Roman Catholic; individuals visited, 1,687; supplied, 505, including 152 Catholics. Of the individuals visited, 682 were sailors, of whom 232 were supplied with the Scriptures in six languages. Thirty ships and other sailing vessels were visited. The word of God was distributed by these faithful men in eight languages during the month; 90 days were spent; 88 books were sold, value \$18 90—706 donated, value \$70 50; contributions received, \$22 90; miles travelled, 847.

ILLINOIS AND WESTERN INDIANA.

The following auxiliaries make their returns for June: Lee, Macoupin, Madison, Ogle, Shelby, and South De Kalb Counties. The work is in good order in all of these auxiliaries; in some of them very thorough service has been rendered, especially in Macoupin and South De Kalb Counties. Macoupin County made a commencement last year at Brighton, and had a

careful canvass made then with excellent results. During the year just closed, Curtinville and quite a number of other towns have been thoroughly canvassed, the destitution found and supplied. The work is still going forward, and the result is, a great increase of interest in the cause. Nothing tends more to the furtherance of the cause at large than thorough home work.

KANSAS.

I have never met with more evidences of interest on the subject of the Bible and the necessity that the whole people should possess it, than since the fourth general canvass was commenced. The information furnished on facts and incidents of this wonderful work, seems to produce an interest that promises great good for the future.

KENTUCKY AND TENNESSEE.

The first Sunday of June I spent with the Hopkins County Bible Society at Madisonville, Ky. We had a very interesting and profitable meeting. Great harmony prevailed among the churches—Presbyterian, Baptist, Christian, and Methodist. The contribution was \$55.85—very liberal. The auxiliary intends canvassing the county.

The third Sunday I spent in Paducah with the McCracken County Bible Society. Had a union meeting at 11 A.M., and in the evening, of the Presbyterian, Christian, and Methodist Churches. In the evening service I was assisted by the Hon. A. R. Boone, of Mayfield, Ky. From some cause the Bible interest had languished for several years in Paducah; but at this meeting the interest was greatly, and I think permanently, awakened; and, be it said to the praise of the liberality of the Christian people in Paducah, the contribution amounted to \$126.40, cash—the largest taken in that town for many years. It is believed that the McCracken County Bible Society will take a new departure.

I spent the fourth Sunday with the Newport and Vicinity Bible Society. A thorough canvass of this city has just been completed by Mr. Isaac Stevens with the following results: Families visited, 4,159; found destitute of the Scriptures, 557; destitute families supplied, 361. County Agent Stevens reports nineteen-twentieths of those who refused the Scriptures as Romanists, and further reports one or two cases found where parties did not know what the book was; and a few others remembered it as something heard of in childhood. It is often said by objectors that the people will not read the Scriptures if they are given them. A colporteur writes, that in passing over part of a county first canvassed, after a lapse of several weeks, a number of families had read the Bible through.

MINNESOTA AND DAKOTA.

I met with the United States Synod of the Evangelical Swedish-Lutheran Church at Redwing; it was a very large and crowded gathering, there being a number of delegates and ministers from all parts of the Union. I had an opportunity of giving an account of our general work. The Evangelical Lutheran Church is becoming a great power in our Northwest.

Howard and Vicinity Bible Society has done a very creditable work during the year, and will attend to the supply of its own field.

Mercer County Auxiliary meeting was a very pleasant one, and more interest is being taken in our cause.

Chisago County Bible Society has done well.

NEBRASKA, COLORADO, AND WYOMING.

This month I have organized one Bible committee and attended anniversaries of five auxiliaries. Three of these societies are in the newer sections of the State, and consequently the people are poor. There is, however, a deep and growing interest in the Bible work, and the Superintendent's visits are looked forward to with interest, and in most cases special preparation is made for them.

Boone County Bible Society, while satisfied that the Parent Society would do a more thorough work in the canvass of their field than they could, resolved to make a strong effort to raise a sufficient amount to pay the expenses of the canvass. The president of this society, and in fact all the officers, and the pastors of the churches, are deeply interested in the work.

Clay County Bible Society has been among the most efficient in the State, sustaining four organizations. Now we have three independent societies and one branch in this county.

The influx of settlers into this State largely increases our work and opportunities for organizing and pushing this branch of Christian labour. We wish we could accomplish twice as much.

NORTH AND SOUTH CAROLINA.

On Sunday the 24th, I attended the anniversary of the Greenville County Bible Society, S. C., and there was a large audience which manifested a deep interest in my address. The recent progress of this auxiliary has been a source of much gratification to me. It is located in the third city of the State, and when I took charge in South Carolina, it was nearly dead, its depository contained only a few books, it was heavily in debt, the depository was the only officer acting, and its surroundings were discouraging. The city is one of the most growing ones in my field, and the county of Greenville contains large and rapidly increasing manufacturing interests. For years the society has been one of the most efficient in the State; it has done a considerable work in the way of exploring and supplying its field, and its assets, over its debts, are nearly \$200.

OHIO AND EASTERN INDIANA.

I attended the anniversary of the Steuben County Indiana Society, on the 24th of June. Last December I secured the services of Rev. J. H. Slade of that county to act as agent. Though he had no previous experience he entered heartily into the work and made a most thorough and satisfactory canvass. The meeting was full of enthusiasm in view of the good work. The agent soon enters upon the work in La Grange County.

Besides the work entering into my report this month, I have spent much time and labour in work preparatory to a thorough canvass of the city of Cleveland, to make Biblical supply and to gather several valuable tables of social, moral, and religious statistics. If we succeed we will do an important work.

OREGON AND WASHINGTON TERRITORY.

During the month I visited Clackamas and Yamhill County Bible Societies, attended and, with others, addressed their annual meetings. I attended the Oregon Annual Conference of the United Brethren Church, which met at Pine Grove in Douglas County, Oregon. By invitation I addressed the conference on the Bible

cause. Bishop Castle and Prof. W. S. Walker also spoke briefly on the same cause. Following these addresses a collection for the Bible cause was taken in the conference room, and resolutions favouring the American Bible Society and its noble work were passed by the conference. I also attended the Oregon Synod of the Cumberland Presbyterian Church, which held its session at Lebanon in Linn County, Oregon, and by invitation of the moderator addressed the synod on the interests and work of the American Bible Society. Resolutions endorsing the American Bible Society, and pledging continued co-operation with it in circulating the Holy Scriptures, were adopted by the synod.

Two agents that have been canvassing in the country on Puget Sound in Washington Territory, and one that has been labouring in the Willamette Valley in Oregon, report for the month as follows: Miles travelled, 784; families visited, 866; found destitute, 74; supplied, 58; persons visited in addition, 56; destitute persons supplied, 39; volumes donated, 59, valued at \$28 20; volumes sold, 207, valued at \$129 25.

TEXAS.

On the first Sabbath of the month I was at Henderson, Rusk County. On invitation I preached in the morning in the Cumberland Presbyterian Church, and in the afternoon addressed the annual meeting of the Bible society of this county. The increase of sales from this depository, from year to year, is encouraging. The meeting was a pleasant one; all denominations united in it. The anniversaries are held alternately in the different churches. Next year it is to be in the Baptist Church.

On Monday night, the 4th, I held the annual meeting of the Overton County Bible Society. This is a small society, but it is faithful in holding forth the word of truth in its neighbourhood.

For several days, including the second Sabbath, I was at the city of Houston, arranging for the annual meetings of the two auxiliaries there, which were held on the third Sabbath, viz., the Houston German Bible Society in the First Methodist Church, and the Harris County Bible Society (English) in the First Presbyterian Church. This large building was densely packed with an audience greatly interested in hearing the Scriptures read in ten different languages, for the most part by natives. It was arranged to have readings in *fifteen* languages, but five of the readers engaged failed to be present. The audience was furnished with Bibles in English, and a programme giving the chapter and verses to be read in each language. The object of this somewhat novel meeting was to bring together upon the same platform prominent representatives of the different nationalities of the city, irrespective of church or creed, to awaken and direct public sentiment in favour of the work of the American Bible Society, and to illustrate the world-wide pre-eminence of the Bible—the book of books for all men and for all languages.

UTAH, IDAHO, AND MONTANA TERRITORIES.

I find that the amount of travel necessary upon the part of colporteurs to supply this field is very great and expensive. This whole field is difficult mission ground, the processes of change are slow, but we believe sure. We meet with many evidences of the beneficial

results of our Bible work, and feel hopeful of a rich harvest by-and-by.

WEST VIRGINIA.

The third Sunday was spent at Keyser. Our anniversary was attended with an overflowing audience, and much interest was evinced by the churches and citizens.

The fourth Sunday and last week of June were spent at Parkersburg, Wood County, in working up our cause there. I have never attended a more interesting Bible meeting anywhere than that held in the Trinity Episcopal Church, Wheeling. A liberal response was made at the time and subsequently, swelling the amount in cash contributions to \$106 35. Rt. Rev. Bishop G. W. Peterkin, of the diocese of West Virginia, threw the whole weight of his influence into our meeting, which, together with the admirable arrangement for the same by Rev. R. A. Gibson, the genial rector, made it a grand success. The Episcopal churches throughout the Virginias heartily co-operate with us.

ST. LOUIS COUNTY BIBLE SOCIETY, MINN.

The St. Louis County Bible Society held its regular annual meeting in the Presbyterian Church at Duluth, on Sunday evening, July 8th, the Rev. Mr. Minton, pastor of the church, presiding. Several short but spirited addresses were delivered, and the services made doubly interesting by an excellent church choir.

The officers presented a noble report, showing that the whole expense of the canvass and re-supply had been met by the local auxiliary, which was received with marked tokens of satisfaction. Received from the sale of Bibles and Testaments, \$199 82; from collections and donations, \$168 53; total, \$368 35. Paid the American Bible Society, \$224 84; for freight, etc., \$11 51; for colporteurs for canvass, \$132; total, \$368 35.

KNOXVILLE BIBLE SOCIETY, TENN.

At the recent anniversary of this auxiliary, held at the First Methodist Episcopal Church of Knoxville, some valuable statistics of the past year's work were presented and an address was given by the Rev. Dr. Humes, outlining the work of the Parent Society. The following are taken from the reports of the treasurer and depository: Number of Bibles and Testaments sold and distributed during the year, 1,327; and since the auxiliary's organization in 1843, 43,191. The sales and donations for the year past amounted to \$473 53. The agent of the society, Mr. Stewart, visited 1,465 families, and was well received, in some cases with joy and thanksgiving.

Hon. William Rule, in reporting for the board of managers, gave a brief history of the auxiliary since its temporary organization in 1816 and its permanent establishment by the citizens of Knoxville, July 25th, 1843. In closing, Mr. Rule said that no appeal to a Christian public was necessary beyond a statement of facts. The Bible is either the word of God or it is not. If we believe it is, we are bound to give it to the world. There will always be a field for labour and a harvest to reap. Shall there ever be a lack of labourers or a want of means? Let the Christian people of the land answer.

For the Bible Society Record.

CHINESE BIBLE MEETING.

FROM THE DISTRICT SUPERINTENDENT FOR A. B. S., FOR CALIFORNIA AND NEVADA.

The first Chinese Bible meeting ever held in San Francisco was held in the First Presbyterian Church, Stockton Street, on the evening of the 15th of July. All the Chinese Missions in the city united, and made up a congregation of about 500 Chinese men, women, and children.

Rev. Dr. Loomis, of the Presbyterian Mission, Rev. Dr. Gibson, of the Methodist Episcopal Mission, and Rev. Dr. Hartwell, of the Baptist Mission, with their helpers, were present. Rev. W. C. Pond, of the Congregational Mission, with others of other Missions, were out of the city, hence were unable to be present with their Missions and to take part in the interesting services.

Rev. Dr. Loomis read the Scripture lessons and presided. Rev. Dr. Hartwell made the opening prayer in Chinese. A Christian Chinese presided at the organ, leading the large audience, every one of which joined in singing with a will. One of the hymns sung was, "Blow ye the trumpet blow," and sung as only an audience can sing it, feeling the great importance and great need of blowing the gospel trumpet. It was interesting to listen to such singing, done by those who have so recently been brought out of darkness into the light through missionary effort and the distribution of the Scriptures, through the American Bible Society and kindred institutions.

An address was delivered by Rev. Dr. Gibson, of the Methodist Mission, in Chinese, after which your District Superintendent delivered an address in English, which was translated by an able Chinese interpreter who stood by my side, and done by him with considerable interest and feeling on his part. At the close of my address I made an appeal for a contribution, speaking of the great work now being done by the American Bible Society in China, through Rev. Dr. Gulick and others, for their own countrymen, and then asked that "four of the slowest Chinese (in taking a collection) might be sent through the congregation to take up the collection," which was done; and to our surprise the collection, including a *twenty* dollar gold piece given by one Christian Chinese, amounted to *sixty-two dollars and sixty cents*. I felt like saying to all Christian churches in America, "Go ye and do likewise." I must add, the meeting was called "a great success," and I close this brief account of a meeting which will with its influence reach away to China and far down into the ages yet to come. There was a feeling of the Divine presence in the meeting sanctioning our work, and all seemed happy. At the close of the services I said to the giver of the twenty dollars, "How can you afford to give so much?" "Oh," said he, "the word of God has done so much for me that I can well afford to give that sum out of my earnings." Praise the Lord for a common gospel for all men, and for the great work of the American Bible Society in this and other lands.

"Waft, waft ye winds *his* story,
And you, ye waters roll,
Till, like a sea of glory,
It spreads from pole to pole."

Miscellaneous.

For the Bible Society Record.

CHRIST'S DOMINION.

BY REV. DWIGHT WILLIAMS.

I.

From sea to sea
Shall his dominion be,
According to the promise written;
And he in scorn and insult smitten
Shall hear the welcome salutations
Of long oppressed and weary nations;
And he shall rule
Star-crowned and beautiful.

II.

He shall come down,
As on the grassy new mown
The rain descendeth from the spaces,
Renewing all earth's tribes and races
With his sweet life of love and beauty
Through faith in him and deeds of duty;
And thus shall he
Hold sway from sea to sea.

III.

And he shall live;
And men to him shall give
Their treasures as they tell the story
Of his renown and rising glory;
And it shall be a rich oblation
To him, the Lord of our salvation,
Who from his pain
Went up henceforth to reign.

IV.

He shall not fail;
His kingdom shall prevail;
His armies come with royal banners
Oppressions die mid their hosannas;
His chariot is onward speeding
The cry of all his poor ones heeding;
Great Prince ride on!
Till thou all lands hast won.

A VISION OF THE BIBLE.

The following article was found among the papers of the late A. W. Pollock, B. A., who graduated from Dalhousie College in April of 1872, and was drowned at Port Hawkesbury in August of the same year. The figure is so well wrought out that we need no apology in asking for its publication:

As I lay musing, a vision passed before me of a noble ship. She was built in the New Jerusalem, and her builder and maker was God. Her timbers were of the strong oaks of Zion. Her masts of the tree of Calvary, and her rigging of the cords of love. Her sails were of the doctrines of salvation. Her cable of the threefold cords of faith, hope, and love, which could not easily be broken. Her helm glittered like the star of prophecy. Her anchor was from Immanuel's land. Her figure-head was the emblem of righteousness, and her name was the Word of God. From stem to stern, from deck to keel, she was a goodly ship. Her deck was the broad platform on which Christians stand. Her guns thundered forth the terrors of the law, but her mission was emphatically peace. "Her weapons were not carnal, but spiritual, mighty through God to the pulling down of strongholds." Her painting was beauty. She was streaked with white, and sprinkled with blood. Her ship's crew were the apostles and prophets. Her passengers true believers. Her captain the Prince of Peace. Her

cargo was truth, and her broad banner love, the inscription, "Glory to God in the highest, peace on earth, and good will to men." She sailed over a tempestuous ocean. The billows of hell drove furiously over her bows, but her bulwarks were impregnable. She carried no boats for her safety, because she never could go down. Her progress was onward, wafted by the breezes of the Eternal. She sailed from the port of Heaven, and her destination was the habitable globe, and her mission to the ends of the earth. The nations hailed her approach with joy. She scattered blessings in her course, and returned homeward bound, freighted with living souls, and anchored under the throne of God and the Lamb.—*Southern Christian Advocate.*

THE MAJESTY OF BIBLE PRECEPTS.

There is no weakness in them. No one of them is emasculated by the modern prefix, "try." The Bible says, "Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." "Cease to do evil, learn to do good." "Depart from evil and do well." And thus through the whole book, from Genesis to Revelation, a moral precept is never prefixed with the enfeebling "try," now so universally common.

Just think of the Bible saying, Try to depart from evil! Try to cleanse your hands, ye sinners! Try to speak the truth to one another! And instead of "Do not kill," "Do not steal," "Do not commit adultery," suppose we had, Do try not to kill, Do try not to steal, Do try not to commit adultery! It is time to stop experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the majesty of the precepts of the Bible.

That glorious book never uses the word "try" in any such connection. It knows nothing of experimental morals. "Try" is never properly used except where a failure may be justifiable. A failure in morals never was and never can be justified.—*Examiner.*

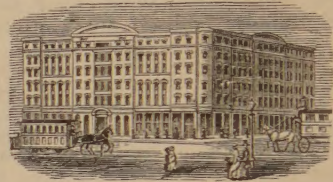
SHALL man, amid the sins and struggles of earth, ever outgrow his need of the Bible? Shall its gracious design, so far as he is concerned, be useless, and of no avail? Shall the time ever come, in the progress of events, in the lapse of ages, in the onward march of art and science, when the Bible shall be superseded altogether by clearer light and higher truth, and man may say once more of the present dispensation, succeeded by a better, "The darkness is past, and the true light now shineth?" Those who imagine that man will ever outgrow his need of the Bible upon earth have formed altogether mistaken notions, both of its contents and of the nature of man. There may be no need for the written word in heaven, but man will never be able to do without it upon earth. Existing forms and embodiments of Christianity, the merely human in creed, in dogma, in system and polity, will doubtless during the lapse of ages disappear, but the Bible, the permanent, the real, the absolutely needful in Christianity, which will be as much required by the generations of a thousand years hence as it is at this moment, will never disappear.—*Alexander Wallace.*

OPINIONS OF SIR ISAAC NEWTON.—We account the Scriptures of God to be the most sublime philosophy.

I find more sure marks of authenticity in the Bible, than in any profane history whatever.

Bible Society Record.

NEW YORK, AUGUST 16, 1883.



BIBLE HOUSE, ASTOR PLACE.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, August 2d, Vice President Charles Tracy, Esq., in the chair.

The Rev. A. H. Clapp, D.D., conducted the religious exercises.

Letters were presented from Constantinople indicating a disposition on the part of the Turkish government to withdraw its objections to the distribution of the Scriptures; from Dr. Vernon, of Rome, making report of Bible distribution by the Methodist Italian Mission; from Mr. Loomis, respecting the opening of Corea to Americans, and the practicability of sending Scriptures to that country for sale at an early date; from Rev. W. H. Gulick, of San Sebastian, reporting the effect of Bible distribution in Spain; from London, announcing the consent of the British and Foreign Bible Society to measures proposed for the revision of the Turkish Bible; and from Yokohama, stating that the Permanent Committee had yielded to the request of native Japanese Christians that they might be represented on the Committee for translating the Old Testament.

It was stated that three hundred and forty-eight colporteurs are now prosecuting the Fourth General Supply, and that during the month of July 39,330 volumes were consigned to them.

Grants of books were made for benevolent distribution to the value of about \$17,800, of which \$15,000 were for colportage. Funds were also granted to the amount of \$4,024 75, of which \$3,300 were for the development of work in Corea, and for translating and printing Corean Scriptures, and \$400 to the Bulgarian Mission of the Methodist Episcopal Church, in addition to \$600 previously appropriated to that Mission.

One Bible society was recognized as auxiliary in California.

The total receipts for July were \$64,247 70. The issues of the Scriptures for the month were 133,660 copies, the same being an increase of 26,742 copies over the corresponding month of 1882.

*Bibliographical Notes, based chiefly on works
in the Library of the American Bible
Society. No. 1.*

THE ENGLISH SCRIPTURES: HISTORICAL.

1. A COMPLETE HISTORY OF THE SEVERAL TRANSLATIONS OF THE Holy Bible and New Testament into English. By John Lewis.

[1st edition, 1731, appended to the Wycliffe New Testament. Not in the Library: very rare; only 140 copies printed.]

2d edition, with large additions. London, 1739.

3d edition. London, 1818.

This edition follows the preceding one very closely, but contains "a list of various editions of the Bible and parts thereof" from 1526 to 1800, extracted from Newcome's Historical View, and continued.

2. CRUTWELL, (Rev. C.) THE EDITOR'S PREFACE. Prefixed to the first volume of Bishop Wilson's Edition of the Bible. Bath, 1785.

3. [A HISTORICAL ACCOUNT OF THE SEVERAL ENGLISH TRANSLATIONS OF THE BIBLE AND THE OPPOSITION THEY MET WITH FROM THE CHURCH OF ROME. By Anthony Johnson, A. M. 1730.

In Bishop Watson's Collection of Theological Tracts. 2d edition. Vol. III. London, 1791. Pages 60-100.

Not in the Library.]

4. AN HISTORICAL VIEW OF ENGLISH BIBLICAL TRANSLATIONS. By Bishop William Newcome, D.D. Dublin, 1792.

Discusses the expediency of revising the authorized translation and the means of executing such a revision.

A list is appended of various editions from 1526 to 1776, first printed in London, 1778, based upon a manuscript list in the Lambeth Library.

5. A HISTORICAL AND CRITICAL ENQUIRY INTO THE INTERPRETATION OF THE HEBREW SCRIPTURES. By John William Whittaker. Cambridge, 1819.

The first chapter (pages 1-114) contains a short account of various translations of the Bible from the originals into English and other European languages.

6. A VINDICATION OF OUR AUTHORIZED TRANSLATION AND TRANSLATORS OF THE BIBLE; AND OF PRECEDING ENGLISH VERSIONS AUTHORITATIVELY COMMENDED TO THE NOTICE OF THOSE TRANSLATORS. By Rev. Henry John Todd. London, 1819.

7. THE NEW TESTAMENT, etc., by William Tyndale, reprinted verbatim, with a memoir of his life and writings, by George Offor; together with the proceedings and correspondence of Henry VIII, Sir T. More, and Lord Cromwell. London, 1836.

8. THE NEW TESTAMENT, etc., by William Tyndale, with a memoir of his life and writings [Offor's abridged]. By J. P. Dabney. Andover, 1837.

With "historic notices of the ante-James vernacular versions of the Scriptures, subsequent to that of Tyndale."

9. WILLIAM TYNDALE. A Biography. A contribution to the Early History of the English Bible. By the Rev. R. Demaus, A. M. London, [1871].

10. MEMORIALS OF THE RIGHT REVEREND FATHER IN GOD MYLES COVERDALE, who first translated the whole Bible into English, together with divers matters relating to the promulgation of the Bible in the reign of Henry the Eighth. London, 1838.

11. AN HISTORICAL ACCOUNT OF ENGLISH VERSIONS OF THE SCRIPTURES, in connection with the progress of the Reformation; with biographical notices of various translators.

Pages 1-160 in *The English Hexapla*. Bagster. London, 1841.

12. THE BIBLE OF EVERY LAND. Bagster. London, 1848.

Devotes pages 157-164 to the English versions.

13. A SUPPLEMENT TO THE AUTHORIZED ENGLISH VERSION OF THE NEW TESTAMENT. By the Rev. Frederick Henry Scrivener. London, 1845.

With an introduction (pages 1-127), in which various early and later English versions are passed in review.

14. THE ANNALS OF THE ENGLISH BIBLE. By Christopher Anderson. 2 vols. London, 1845.

Vol. 1 from 1525 to 1537. Vol. 2 from 1538 to 1544. With *fac similes* of Tyndale's editions, and an Index-List of editions in English from 1524 to 1611. The writer had access to manuscripts and rare printed books in the British Museum and in other public and private collections.

15. THE ANNALS OF THE ENGLISH BIBLE. By Christopher Anderson. Abridged and continued by [Rev.] Samuel Irenæus Prime, Secretary of the American Bible Society. New York, 1849.

16. THE TRANSLATORS REVIVED. A biographical memoir of the authors of the English Version of the Holy Bible. By A. W. McClure. New York, 1853.

17. THE ENGLISH BIBLE. History of the Translation of the Holy Scriptures into the English Tongue, with specimens of the old English versions. By Mrs. H. C. Conant. New York, 1856.

Designed to "give a clear idea of the origin and leading characteristics of the several versions, and of the general influence of each in moulding the religious history of the English race."

18. A GENERAL VIEW OF THE HISTORY OF THE ENGLISH BIBLE. By Brooke Foss Westcott, B. D. London, 1868.

Discusses both the *external* and the *internal* history of the different versions down to 1611, with a chronological list of editions of *critical* importance to the history.

19. THE HISTORIC ORIGIN OF THE BIBLE. A hand-book of principal facts from the best recent authorities, German and English. By Edwin Cone Bissell. New York, 1873.

Pages 1-88 are devoted to the History of the English Bible.

20. THE ENGLISH BIBLE. An external and critical history of the various English translations of Scripture, with remarks on the need of revising the English New Testament. By John Eadie, D.D., LL.D. 2 vols. London, 1876.

21. OLD BIBLES; or an Account of the various Versions of the English Bible. By J. R. Dore. London, 1876.

Brief and popular, but frequently inaccurate.

22. THE HISTORY OF THE ENGLISH BIBLE. By the Rev. W. F. Moulton, D.D. London, 1878.

Reprinted from a series of articles in the "Bible Educator." With a chapter on the Revision. Illustrated.

23. OUR ENGLISH BIBLE: ITS TRANSLATIONS AND TRANSLATORS. By John Stoughton, D.D. London, [1878.]

With *fac similes*, and a chapter on the Revision.

24. A SHORT HISTORY OF THE ENGLISH BIBLE, with brief notices of the translators. By J. M. Freeman, D.D. New York, 1879.

Brief, compact, and carefully compiled; its design being to give the prominent facts in a condensed form, and to point the way to more elaborate works rather than supersede them.

25. THE ENGLISHMAN'S BIBLE: How he got, and why he keeps it. By the Rev. J. Boyes, A. M. London, [1880.]

Illustrated. A small volume, based on papers originally written for the *American Wesleyan*, and afterwards published in a small volume for young persons, bearing the same title.

26. THE HISTORY OF THE ENGLISH BIBLE: extending from the earliest Saxon translations to the present Anglo-American Revision. By Blackford Condit. New York, 1882.

With special reference to the Protestant religion and the English language.

27. A HANDBOOK OF THE ENGLISH VERSIONS OF THE BIBLE, with copious examples illustrating the ancestry and relationship of the several versions, and comparative tables, by J. I. Mombert, D.D. New York, 1883.

Thirty pages are devoted to an account of revisions and emendations of the authorized version since 1611. The chapter on Roman Catholic versions of the Scriptures takes note of a large variety of editions.

Society Recognized as Auxiliary,

August, 1883.

With Name and Post Office Address of Corresponding Secretary.

Fresno, Merced, & Tulare B. S., Cal., B. A. Hawkins, Fresno City.

Deceased Members.

Rev. Daniel C. Curtiss, Fort Howard, Wis.
 Charles P. Kirkland, New York.
 Rev. Nathaniel S. Richardson, D.D., New York.
 Rev. Robert W. Manly, D.D., Denver, Col.
 Rev. L. H. Bugbee, D.D., Geneva, N. Y.
 Rev. Jeremiah Millard, Kingston, N. Y.
 Dr. Walter C. Palmer, New York.
 George H. Williams, Putnam, Ct.
 Mrs. James Swan, New York.
 Rev. H. L. Stanley, Lake Forest, Ill.
 Rev. James Kilbourn, Racine, Wis.
 Rev. James Bowne, Poughkeepsie, N. Y.
 Rev. Jacob S. Wyckoff, Woodhaven, N. Y.
 Lorenzo Hubbell, Norwalk, Ct.
 Sylvester Nash, Cazenovia, N. Y.
 Charles J. Hill, Rochester, N. Y.
 Mrs. Mary A. Todd, Tarrytown, N. Y.
 Mrs. Sarah M. Mackie, Oswego, Ks.

Summary of District Superintendents' Reports,

For the month of June, 1883.

Number of District Superintendents reporting.....	16
Auxiliaries, Branches, etc., visited.....	109
Anniversaries attended.....	38
New Societies and Committees formed.....	8
Sermons and Addresses delivered for the Bible cause.....	128
Letters sent.....	1,577
Miles travelled on official duty.....	15,734
Donations and subscriptions secured for the Bible cause.....	\$1,458 50

Summary of Bible Distribution in June by Two Hundred and forty-one Colporteurs and forty-four County Agents reporting.

	Colpor's.	Co. Ag'ts.
Days of service.....	4,629	956
Miles travelled.....	56,876	8,240
Families visited by them.....	67,714	26,615
Families found without a copy of the Scriptures.....	8,344	3,564
Families supplied by sale or gift.....	6,203	1,928
Destitute individuals supplied in addition.....	3,650	1,056
Number of books sold.....	23,845	3,417
Value of books sold.....	\$10,502 36	\$1,465 98
Number of books distributed gratuitously.....	7,172	2,453
Value of books distributed gratuitously.....	\$1,732 96	\$518 49
Contributions received.....	\$977 74	\$1,546 81

Summary of Thirty-five Annual Reports of Auxiliary Societies,

Received in July, 1883.

Receipts from sales in twelve months.....	\$2,458 98
Receipts from collections and donations.....	2,671 01
Paid American Bible Society on book account.....	1,929 92
Paid American Bible Society on donation account.....	596 74
Expended on their own fields.....	1,266 81
Value of books donated.....	987 32
Value of stock on hand at date.....	5,817 02
No. of these Auxiliaries reporting general operations.....	11
Collecting and distributing Agents employed.....	11
Families visited by them.....	10,492
Families found destitute.....	464
Destitute families supplied.....	981
Destitute individuals supplied in addition.....	281
Sabbath and other schools supplied.....	7

RECEIPTS IN JULY, 1883.

FOR GENERAL PURPOSES.

A Friend, Mexico.....	\$10 00
A Friend, St. Albans, Me.....	1 00
Bird, Dr., Covington, Ky.....	2 00
Bell, J. J., Searcy, Ark.....	1 00
Betts, Mrs. A. B., Burnt Corn, Ala.....	80 00
Bets, Savannah, Ga.....	5 00
Barry, Dr. W. H., Hot Springs, Ark.....	1 50
Cash, Beebe, Ark.....	1 00

Cash, Milford, Ohio.....	\$2 00
Claggett, Mrs. Caroline, dec'd, Dayton, Ohio.....	149 03
Collections in Texarkana, Ark.....	17 00
Collections by Colporteurs.....	2,126 81
Dale, Roise & Co., Willmar, Minn.....	2 50
Edwards, Rev. T., Pittsburgh, Pa.....	10 00
Harman, Wesley, St. Lawrence Co., N. Y.....	45 82
Harris, Young L. G., Athens, Ga.....	30 00
Jay, Elizabeth Clarkson, So. Norwalk, Ct.....	30 00
Jennes, B. F., Willmar, Minn.....	4 00
Jackson, Ole, Benson, Minn.....	1 25
Norton, Mrs. E., Ark.....	25
Pierce, Col. T. W., Boston, Mass.....	30 00
Robbins, Mrs. A. B., Willmar, Minn.....	2 00
Thornton, F. M., Benson, Minn.....	5 00
Venable, Dr., Poplar Grove, Ark.....	10 00
Wobus, Rev. R., St. Charles, Mo.....	38 25
Waldo, J., Houston, Texas.....	30 00

Alexander Campbell Fund.....	\$49 75
E. J. M. Hale Fund.....	165 00
Jacob Harman Fund.....	\$40 00

3,435 16

LEGACIES.

Adams, Mrs. Joanna, late of Chicago, Ill.....	1,000 00
Coy, Asa, late of Ellington, Ct.....	3 45
Dowd, George M., late of Madison, Ct.....	2,000 00
Griffith, Stephen, late of Vermillion Co., Ill.....	579 00
Greenleaf, Miss Anna, late of Philadelphia, Pa.....	4,000 00
Grier, Mary Ann, late of Pottstown, Pa.....	475 00
Gorham, Mrs. Mary, late of St. Albans, Vt.....	195 80
Jones, David, late of Pittsburgh, Pa.....	50 00
McCulloch, Sarah, late of Sweden, N. Y.....	950 86
Smith, Mrs. Eliza A., late of New York.....	5,000 00

14,254 11

CHURCH COLLECTIONS.

ALABAMA.	
Birmingham District Conference.....	18 05
Georgiana, Baptist Ch.....	5 00
Puryearville, Meth. Ep. Ch. South.....	10 20
Verbena, Meth. Ep. Ch. South.....	5 00

ARKANSAS.	
Edinburg, Meth. Ep. Ch. South.....	7 95
Hacket City, Meth. Ep. Ch. South.....	3 10
Hampton, Meth. Ep. Ch. South.....	5 00
Searcy, Meth. Ep. Ch. South.....	24 90

CONNECTICUT.	
Cheshire, Cong. Ch.....	18 50

DELAWARE.	
Delaware Conference, Meth. Ep. Ch.....	81 35

KANSAS.	
Bunker Hill, First Evang. Luth. Ch.....	70
Topeka, Second Pres. Ch.....	10 00

MASSACHUSETTS.	
East Charlemont, Cong. Ch.....	3 00

MICHIGAN.	
Almont, Cong. Ch.....	13 65
Cubmet, Cong. Ch.....	36 62
Clinton, Cong. Ch.....	4 50

MINNESOTA.	
Centre City, Swedish Ch.....	6 19
Cokato, Swedish Lutheran Ch.....	4 00
Litchfield, Meth. Ep. Ch.....	4 02
" Pres. Ch.....	6 38
West Union, Swedish Lutheran Ch.....	13 00

MISSOURI.	
Carrollton, Christian Ch.....	6 00
" Pres. Ch.....	3 00
Fayette, M. E. Ch. South, of Central College.....	18 90
Newton, Churches of.....	3 70

NEW YORK.	
Astoria, Sunday School Ger. Dutch Ref'd Ch.....	5 00
Canandaigua, First Pres. Ch.....	88 00
Catharine and Odessa Charge, M. E. Churches.....	8 00
Mt. Sinai, Cong. Ch.....	12 00
New York, Forty-third St. Meth. Ep. Ch.....	10 00
Phelps, Pres. Ch.....	28 97
Penn Yan, First Pres. Ch.....	19 00
Sterling, Meth. Ep. Ch.....	1 00

OREGON.	
Oregon Conference, U. B. Ch.....	27 50

PENNSYLVANIA.	
Sinamahoning Circuit, Meth. Ep. Ch.....	3 00

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